

The eyes that Christ has opened can also see the treasures of heaven. We cannot literally see in at the gates, but by faith we can look in, seeing there the glory of God and a home of rarest splendor and perfect blessedness. It is ours, too,—for us; reserved in heaven for us.—*J. R. Miller.*

Sisters' Society C. E.

To the Workers and Friends of the S. S. C. E.

The past week has been spent in Johnstown and suburbs. On account of a few of the ministers making a change, taking new charges on the first of April, also partly because of the terrible condition of the roads, it was difficult to make arrangements to meet with all the churches.

The first night, Wednesday, found us in the K. C. meeting of the Conemaugh church. The following night we gave them a few of the advantages of the S. S. C. E. over the Ladies' Aid Society, visiting the sisters in the day time, then with the generous promise from Brother Koontz to let us have his place Sunday night, when he usually has a full house, we left for Johnstown, to meet with their S. S. C. E. Friday night. We had been looking forward to this with great pleasure as we began to feel we were in special need of encouraging words, for we had found but one Sister's Society, New Enterprise, since leaving Philadelphia. The warm handshake, and hearty "God bless you," besides the thank-offering, does much to cheer one on the way.

The next day we did some visiting in the interest of the S. S. C. E. at Rosedale. Sunday night, after presenting the work to the Conemaugh people, the Ladies' Aid Society responded heartily, and at once adopted the constitution of the S. S. C. E. This is the result of sister Laura's efforts a few years ago, when she sowed seed that has been developing and ripening ever since, and some of the workers have been eagerly awaiting the organization. This is the largest society we have yet organized—forty in number, and we can look for good results for when the Conemaugh people once take up a good work, they hold to it. Brother Koontz's congregation numbers over two hundred, and is the leading church in the town. They were largely instrumental in clearing the town of saloons, not one to be found in the place, something unknown for forty years. Monday night we filled an appointment in the Rosedale church and organized a society with twenty members. While this is not so large as the others, yet it is a good number for the present. They have not had a regular pastor since Brother Darling left, and after Brother Byers takes up his work here the first of April, we expect the society to increase in numbers. Every pastor should be an S. S. C. E. worker, helping by his presence at the meetings, and occasionally speaking of the work from the pulpit, outside of attaching some importance to the announcing of the meetings. There is

so much in the manner in which anything is announced.

We are now beginning the month of April, and we trust you are forwarding your remittance promptly. We want to see a good report this spring, and to have no delinquents if possible. "The King's business requires haste," for, "Behold, I come quickly; and my reward is with me to render to each man according as his work is."

VIANNA DETWILER.

Johnstown, Pa.

Treasurer's Report of the S. S. C. E. for the Month of February

THEOLOGICAL CHAIR

Mrs. Minnie K. Wagner, on pledge,	\$ 2 00
Fair Haven, Ohio, S. S. C. E., pledge in full,	3 00
Brighton, Ind. S. S. C. E., per Laura Hedrick,	1 00
Interest on note,	6 33
Reported,	231 29

\$ 243 62

To E. J. Worst, Treas. Ashland University,	200 00
Total in fund,	\$ 43 62

HOLSINGER FUND

Mrs. Hannah Lowman,	\$ 1 00
C. E. S., Milford, Ind.,	50
David Augustine,	50
From superannuated M. F.,	4 75
Reported,	16 50

\$ 23 25

To Brother Holsinger,	10 00
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Total in fund, \$ 13 25

SUPERANNUATED MINISTERS FUND

Reported,	\$ 26 44
Withdrawn for Holsinger fund,	4 75

Total in fund, \$ 21 69

ALICE E. AUGUSTINE.

The Christian Life

Are You Ready?

I sat in my study, weary
After the toil of the day,
And thinking more of the earth-life
Than the Heaven that seems far away,
When my little boy came with his Bible
To ask what is meant in God's Word
Where it biddeth all men to be ready
For the coming of the Lord.

I told him the mystical meaning
In the words that perplexed him so,
And I saw the look in his blue eyes
Graver and graver grow.
Suddenly, "Papa," he asked me,
"If you heard the Lord at the gate
Calling you, would you say, 'I am ready,'
Or would you want Him to wait?"

Oh, how could I answer the question
That thrilled me as never before?
I seemed for a moment to see Him
And hear His dread knock at the door—
The Lord I had so long neglected,
And hear, "Are ye ready?" from Him,
As I saw the grave-eyes of my darling
Thro eyes that grew suddenly dim.

I knew that the voice of my Father
Had spoken in warning to me
Of the danger there is in delaying,
Thro the lips of the child at my knee.
And I cried, "Help me, Lord, to be ready!"
And felt He would answer the prayer
That went up from my heart as I folded
His sweet little messenger there.

—Eben E. Rexford.

PRAYER MEETING TOPICS

THE PARABLES.—"THE GOOD SAMARITAN."

I. Parable. Luke 10: 25-37.

a. What called forth this parable? vs. 25-29. (1) The trouble with the lawyer was that he knew better than he did. Luke 16: 15; Matt. 7: 24-29.

b. The parable an answer to the question, "Who is my neighbor?"

c. Showed the emptiness of religion in that day,—Priest and Levite "passed by." Hos. 6: 6; Isa. 58: 6-10.

d. A Samaritan was a heathen and not supposed to know God's will. John 4: 9; 8: 48.

e. "Two pence" equals 34 cents.

II. Teachings.

a. True religion consists of two parts: (1) Love of mankind. (2) Love of God. Jas. 1: 27.

b. Any man or woman in need no matter how far away or of what race is our neighbor, and we are to love them as ourselves. Matt. 22: 35-40. That is the true missionary spirit.

c. It is better to be a good Samaritan than a selfish, wicked priest or Levite.

d. Christ's command to the lawyer is for us, "Go thou and do likewise." Jas. 2: 1-9; I Cor. 4: 7.

J. L. GILLIN.

BUT CLEAVE UNTO THE LORD YOUR GOD

Josh. 23: 8

J. M. BOWMAN

It is so helpful to rest our hearts upon this statement of the old warrior leader of Israel. He is giving his last charge to his faithful followers. He is pointing out the way for the people of God as they go forward. He is doing his last service for the "captain of the Lord's host," and no doubt desires to make it the most far reaching one.

And tho the phrase falls from his lips in the form of a command or a military order; yet I feel sure that in his heart it was warm sympathetic advice and encouragement to cling to God in dark times, in defeat, and when God seems to be shut up from us because of the blinding and awful confusing effects of sin. It was a voice from his own experience. He himself had often been in sore extremity and confusion, not knowing what to do where to turn. But after the confusion of the first alarm was passed he had flung himself upon God, not for any reason that he found in himself or the people of Israel, but in simple faith in God, and he had never been disappointed. "Cleave unto the Lord God."

It is for dark trying times. There is not much need of cleaving to God in bright days among people who are full of the spirit of God, and when God's hand is working and powerfully carrying us along and giving us victory. But when the clouds come and there is no help from those about us, and our hopes fail and our highest ambitions are shattered and lay in ruins at our feet, and we are in despair, and some strong temptation